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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

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SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

PROMISE.

BY OPHELIA FORWARD.

Do you know, sweet heart, that under the snow
A million roses lie?
That over the clouds which hang below
The stars are in the sky?

That a rainbow shone ere the day was gone
Over the darkest place?
That the fair new moon goes rounding on
To the fullness of her face?

That our garden brook, so small and slow,
Is widening toward the river?
That under the ice its faithful flow
Makes music sweet as ever?

That the naked trees are all a-throb
With the sweet blood in their veins?
That blindly reaching they yearn and sob
For the blessed April rains?

That the precious seeds of life are pressed
Under the frozen sod,
Till the great earth warms thro' her fruitful breath
With the spirit of her God?

[Golden Age.]

THE LIGHT OF LIFE.

Home-Talk by J. H. N.

THE difficulties we experience in visiting a Fair, attend the whole economy of life—we are perplexed, in the multiplicity of objects, to know how to make a true selection of the things to which we will give our attention. This problem once solved, the great problem of existence is solved.

In the first place, there are a thousand different occupations—a thousand courses that may be taken in life—from which every man is compelled to choose. The secret of wisdom is in making the very best choice—in each one's choosing the occupation for which he is best adapted; and in order to do that, he must have wisdom to withdraw from all others.

Secondly, there are innumerable multitudes of persons from whom we must choose our associates, a great Fair of attractions, proposals of connections, associations, etc.; and every thing depends on making a true selection. Whom shall we choose for our associates, connect ourselves with, and allow to have a social influence over us? is one of the first questions to be settled in seeking correct guidance. Every one should reflect long and soberly upon this question. This is the gist of the whole problem that we are working out as a Community: how shall we act in the midst of social influences, so as not be liable to bad influences?

And, thirdly, with reference to our senses, there is an infinite number of things that claim our attention. The gratification of simple curiosity would absorb our whole attention, if we would let it. Here, too, the great desideratum is, to be able to select just what we ought to give our attention to, and nothing more.

Then, the world of literature is a great Fair. It is a very perplexing question, What books and what newspapers shall I read? There is no end to the variety; and it is all important that we know how to choose the books and

papers which will be the most profitable for us to read, and no others. It is indispensable that we should make a selection, for it is impossible to read all the literature of the world.

To go into the deeper recesses of our being—the world of thought: there is no end to the things to which we may give our attention, reflect upon and examine; but to let the mind be attracted by everything that offers itself is to scatter our thoughts and destroy our power and fruitfulness. I feel that I have no more right to think in a scattered, lawless way, than I have to abandon myself to any other form of dissipation. If I am determined to be a true man and make a profitable existence, I must have a chaste mind—one that will make right selections, and pursue the right trains of thought and no others.

We have now before us the great problem of life: *What shall we give our attention to?* In business, in the curiosities of life, in the associations of life, in literature, and in reflection—the great questions are: Which way shall we look? What shall we see, and what shall we close our eyes to? What shall we attend to, and what shall we refuse? in order that we may be all that God can make us.

In seeking a solution of this problem it appears to me that the first principle which should be settled, and become, as far as any principle can be, the pole-star that shall guide us through this vast labyrinth, is, that *intelligence is desirable only so far as it is the servant of love*. Our education in all the departments that we have mentioned should be strictly guided to the end of making ourselves vehicles of the love of God. So far as education comes in as an auxiliary to that object it is good and profitable; and no farther.

But if we make love the central, all-important object, and consider every other object as auxiliary to that, still the question remains as perplexing as ever, *How can we make selections that will subserve this great end of our existence?* We shall finally have to come to the conclusion that it is impossible for us to select rightly for ourselves, and that if we cannot avail ourselves of guidance superior to human wisdom we must be lost; that we can never sail through this immensity of things without a pilot. Where, then, shall we find the needed guidance? I answer, *By an appeal to OMNISCIENCE*. We really need omniscience as much as God does. To think of setting sail on such an ocean of attractions and temptations without virtual omniscience, is more absurd than it would be for children to put to sea in an open boat. To get into communication with omniscience is the hope of the gospel: "Ye have an unction from the Holy One, and ye know all things. The anointing which ye have received of him abideth in you, and ye

need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him." 1 John 2: 27. There is a guiding principle offered to us, which will enable us to make true selections—to know in the midst of an infinite labyrinth of things what to give our attention to, in order that we may act right in all things and become perfect mediums of the love of God.

I conceive of myself as in the midst of an infinity of worlds and an eternity of interests; and it will not do for me to commit myself to circumstances and external influences. In doing so, I have no certainty of acting right, but on the contrary, a positive certainty of acting wrong. Omniscience is indispensable; and that I can have in Christ. This is the beacon that is to guide us right, chasten our curiosity, deliver us from distraction of the attention, and center it upon the right things. Our salvation lies in this guidance. All who do not turn to it will be lost, scattered, and driven out centrifugally into outer darkness. Herein lies the distinction between the children of this world and the children of light. The children of this world commit themselves to external inducements in all the interests of life. The children of light seek unto God, and make it the business of their lives to inquire at his mouth and acquaint themselves with his will. Christ made this distinction between himself and his brethren. When they urged him to go up to the feast and show himself to the world, he said to them, "My time is not yet come, but your time is always ready." Their time was always ready, because they followed external inducements. His time had not yet come, because he had not received direction from the Father.

The wisdom of God is at work around us and in us, and coöperates with external inducements; and God only requires that we submit ourselves to him with the understanding that the influences of his Spirit shall be the *controlling* inducement with us in all things; and that we shall always stand in a consulting spirit toward him—always in the attitude of prayer. We must allow the Spirit of God to come in and govern our attention: and in order to do this, we must be in a sober, chastened state of mind—one in which we do not feel that all we can do, think, read and see, is clear gain to us, but on the contrary, feel that it is our delight to withdraw ourselves from all external inducements day by day, and offer ourselves in a continent spirit, to the influences of God.

But some one may say, "We cannot find out God's will, and must be subject to circumstances." This is as much as to say that we cannot *feel* the Spirit of God, and the only way we can know his will about things is to watch results. We know that this philosophy is not true; our experience more and more demonstrates the contrary. I cannot exactly describe what it is that indicates to me the will of God in any given case, but I *feel* his guidance. I see the pathway clear before me; it is as unmistakable as though I heard a voice saying, "This is the way, walk ye in it." When circumstances seem to call for immediate action, the natural feeling is, that I must

fix upon some plan forthwith: but I cannot act in that way. Let the call for action be never so urgent, I am compelled to wait until there is some other inducement than the circumstances. I wait for the *injected plan of God*; and always, just at the right time, it comes like a flash of light. It requires patience to wait for God's plan, and refuse to act until it comes. Often one has to bear the feeling of self-reproach and the accusations of those around him, for not acting in circumstances that would induce others to act. But I would rather be God's *loafer* on these principles, than to act on my own plans.

RIGHTS.

BY R. S. DELATRE.

IS it not passing strange that amid all the hue and cry for man's rights and woman's rights, the claims of Him who made the world and all things therein, should be almost entirely overlooked? Even in the case of the few who profess to take a different course from the rest of mankind in the matter, how common is it with them to make their own individual salvation an object of paramount interest. "Glory to God in the highest" seems to hold but a subordinate place in their calculations. The narrow view that is taken of the scheme of salvation belittles the soul and makes hard work of it. If we could be self-forgetful enough to regard the claims of God as supreme, it would make heroes of us. It is his due that the world should be ordered aright—that righteousness should cover the earth as the waters cover the sea. That involves the casting out of the devil and his angels, and consequently the casting out of the cause of sin, disease, and death. The restoration of the world to its rightful owner is a gigantic work, and there is plenty for us all to do. There is abundant room for the public spirit. Indeed, it may be said that without the public spirit a man cannot be saved, for without it he cannot be made a new creature. It is the spirit of Christ, which seeketh not its own, and therefore is not selfish. It is good for us, nay even necessary for us, to have to seek the good of others. It is therefore both gracious and wise in our Maker to make room for us to work with him in the great project of the restoration. It would stir us up mightily to realize what is yet to be done before the kingdoms of this world can become the kingdom of our Lord and of his Christ; and still more to feel that they are his by right, and that they have been long enough in the power of the wicked one. Now the actual process of recovery has been on foot ever since the Christian era, though projected long before: and this process involves the coöperation of man. Hence the innumerable appeals to his sense of loyalty from the beginning. Let us then if possible lose sight for the moment of private interests, excepting as they are involved in those of a public character. Let us concern ourselves directly in the conflict for God's rights in the welfare of the world. Let us enlist, whole-souled on the side of good, fully determined at all hazards to give ourselves to the cause.

But let us never forget that "the weapons of

our warfare are not carnal." There is a mighty engine at work, but you cannot see it. Christ first started that engine when he confessed the Father before men; for it was through the incarnation that the rightful sovereign of the world was to regain his footing in it. It was through the incarnation that Christ became a channel for the flow of the spirit of God into man. And we have to keep it open by following up his confession. What need we more as a cure for the evils that surround us? Has it ever been fairly tried? Has this kind of faith in God been fully understood—a faith that sets itself to work to make a good home for him *here*? That is the question, for that is his right. No diluted faith can do this, for it is work. The party already in possession will not give it up without a desperate struggle.

Perhaps the most usual form in which Satan assails us is, "Whom makest thou thyself?" This is how he meets the confession of an indwelling Christ. He points to remaining infirmity—to the apparent poverty of the instrument compared with the magnitude of the enterprise! They come in all shapes, those fiery darts. And for a man to maintain his composure, he must look altogether another way. The promise is that "when the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." Among men a standard is a very telling emblem. It is made to embody and represent the whole force of the party adopting it as a badge. Something very imposing has always been associated with a display of banners—remarkably so when seen in martial array, and on the eve of conflict! "Thou art terrible as an army with banners"—(applied to Christ in Canticles). Now, we must stick to it through thick and thin, that this standard is in our own hearts: "Christ in you the hope of glory." It was by the blood of the Lamb [the spirit of Christ in them] and by the word of their testimony [their confession of it] that the Primitive saints overcame the same enemy, for they "confessed with their mouth the Lord Jesus, and believed in their heart that God had raised him from the dead." John, who was one of them, says expressly, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." In no other way can we make head against the serpent than by pushing him with this testimony. It is too hot for him; and we must keep it up until every trace of him is swept from the face of the earth. But, mark you, this great question, after all, goes not a-begging. Instead of being urged to take part in the work of redemption, it ought to be the joy of our hearts. Shame to us that so much urging has been found necessary.

WHY RELIGION SHOULD PREVAIL.

WHAT is unbelief but the torpor of the higher powers of the soul? Faith is not a matter of the intellect. You may be an intellectual giant, and yet an unbeliever. You may be also a prodigy of affection, in a certain direction, and at the same time an unbeliever.

Faith results from the activity of those faculties which enable us to communicate with beings above us. Shut us off from such communication, and we fall short, by so much, of attaining our full stature. Indeed, we are hardly half-men. Such is the effect of this insensibility. Its victims become more and more one-sided and crotchety. Unconscious of the ministrations of superior beings, they gradually lapse into a state of self-trust, and impertinent isolation from their kind. Ignoring the future life, and therefore greedy of present enjoyments, they pass their days striving with their fellows, and struggling against their circumstances, for the attainment of purely selfish ends.

Directly opposite is the result when the interior faculties have free play. The entire man is quickened and purified by their right exercise. Motives of quite a different character then bear sway. Conscious of living and acting in the presence of superior beings, upon whom you are entirely dependent, you cannot be otherwise than humble and soft-hearted. The way is then opened to something more. You become sensible of an attraction and fellowship which saves you from selfish considerations; the better nature prevails over the baser, and that continually; your education becomes integral, and your qualifications for any worthy position that the world can give are infinitely improved.

Inasmuch, then, as unbelief irresistibly tends to conceit and hardness of heart, and therefore to estrangement and anarchy; and faith to humility and softness of heart, and therefore to love and unity—a truth easily verified, perhaps among your own acquaintances—for this reason alone, it seems to me, were there no other, pure and undefiled religion ought to prevail everywhere over infidelity. U.

SEEKING THINGS ABOVE.

"If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Col. 3: 1—3.

THIS passage conveys to me the real truth of Christian experience. It is when we get into the state of mind and heart which it describes that we begin to grow in grace and in the knowledge of Christ's resurrection. Then it is that we begin to know enough to seek unto God for salvation from our old life, and to "mortify our members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience." It appears that we do not begin to grow in the knowledge of God until we begin to seek the things which are above, where Christ sitteth. The spirit of God leads us to seek Christ in his resurrection state. "Set your affections on things above." Now our affections being the best part of our life, if they are above, they will draw every thing after them. We shall get so in love with Christ's resurrection that it will be very easy for us to learn to do God's will on earth as it is done in heaven. It will be easy to confess Christ's resurrection in us: and believing

in and confessing him are the very means by which we are helped to seek those things which are above, where he sitteth. We are all seeking happiness; and where can we find it unless it be where Christ is in his resurrection state—which is at the right hand of God, where it is said are pleasures for evermore? Christ in his resurrection is the life of the world. It is his resurrection life only that can save the world from sin, disease, and death itself. When people begin to realize this, Communism with Christ and with one another will begin to grow and take possession of the world. "Seek and ye shall find Christ" in the resurrection, which is the greatest wealth it is possible to seek for. MARGARET.

OLD MANSION-HOUSE MEMORIES.

XXVIII.

I WAS about to refer to our experience in giving up meat, tea and coffee, when I interrupted my story to say a few words concerning those persons who had left the Community.

I have already mentioned the disuse of pork, which took place in 1855. But the family continued to use beef, veal and mutton, freely; while they drank their cup of coffee at breakfast, and tea for supper as a matter of course. As early as 1850, several attempts were made to change our practice in this respect, but as the general appetite was strongly in favor of a hot, stimulating drink, matters went on as before. A few years later the experiment was tried of bringing these drinks on to the table only as luxuries: this worked nicely for awhile; but then it was so cozy to sit round the festive board, with the steaming decoctions of tea and coffee before us, sending up odors most delicious to our olfactories, that we easily relapsed into our former habit.

After awhile another attempt at reform was made; this time the plan was proposed to wholly give up the use of these beverages for a certain length of time; but either from a lack of downright earnestness, or unity of purpose, or for some other reason, tea and coffee again came into popular favor, and soon were used as much as ever. Thus we vacillated between a struggle for freedom from bondage and a desire to gratify natural appetites, for several years. At length a public move was made, and the following compromise proposed: we were to abstain from the use of tea and coffee except at certain stated times, which it was decided should be every Tuesday and Friday noon thereafter, and whatever went beyond this should be regarded entirely as luxury. This worked the best of any plan we had yet hit upon. But there were drawbacks still. As time went on, and this routine was established, the "tea-and-coffee-days" became real seasons of conviviality, and those who had not learned self-control were apt to indulge in too large draughts on these occasions, which in turn brought unpleasant reaction and general unsatisfactory experience. Then so long as tea and coffee remained in the house, they were more or less of a temptation.

It was at this time that the popular practice of getting up "parties,"—at which, among other dainties, it was expected coffee and tea would be served—came into vogue. For instance, the hands at the trap-shop, wishing for a little diversion, gave a grand supper at the "old mill," inviting half the family, at which the favorite beverages were not omitted. Soon after this, the carpenters got up a fine "party," which was soon followed by a printing-office "party," and this by a farmers' "party," and so on. The fashion once started there seemed to be no end to it; the musicians, in

their divisions and subdivisions of "Large Orchestra," "Small Orchestra," "Quintette," etc., found numerous occasions to sit down to an extra supper, at which the part of "Hamlet" was never left out. The women, after a pleasant quilting-bee, must needs have a little supper, "just to leave a good impression,"—and what could be so nice as a cup of tea! Thus, though these drinks were restricted to two days of the week on the public board, hardly a day passed but they were called in requisition for some "party" or another. Besides, the "tea-and-coffee-days" were of too much importance in the minds of the younger portion of the family, and some of the older persons regarded them as the dinners of the week. We were getting ripe for a reform.

About this time, February, 1860, the steward announced that there had lately been an unusual consumption of tea and coffee. He referred to a resolution the family had taken the year previous, that they would have these drinks but once a week, as well as the more recent attempts to confine their use to twice a week, and showed how matters stood at that time. He invited the expression of the family on the subject. As a result of the conversation which followed, it was thought that our backward move in this respect was greatly owing to the fact that we had had one rule for our visitors and another for ourselves. We prepared tea and coffee for our visitors as a mark of courtesy (almost impossible to omit), and as we had visitors constantly, the tempting fumes of one or other of these drinks were in our dining-room every morning and evening, and very naturally a temptation to many. It was thought we should either have to alter our arrangements for visitors, or furnish meals for them in a separate room. The matter was left open for thought and future remark.

A few weeks later, the subject was again alluded to; it was thought that using so much tea and coffee had something to do with our having those that were "weak and sickly" among us. Although circumscribed at the family meal, in all cases of indisposition they were freely used, as well as on various other private occasions. It was thought that these drinks held the same fascinating power over persons, and had the same tendency to enslave, as ardent spirits and tobacco. It is the nature of all stimulants to *encroach* upon the appetite, and extend and perpetuate their power, and finally destroy a person's free-will. The universal testimony was, that the use of such stimulants impairs the relish for simple, wholesome food. There was a tendency to anticipate the "tea-and-coffee-dinner" with too much eagerness, and a temptation to slight the other meals as quite insipid. Tea and coffee had come to be *fiddle* instead of food. Why should we not expect to be blessed in abandoning these stimulants, as we were in giving up tobacco?

After one or two evenings more had been devoted to a pretty free discussion of the uses and abuses of narcotics in general, the family were prepared to vote for the final banishment of tea and coffee from our table. Not a dissenting voice was heard. This occurred on the evening of March 1, 1860. A few evenings later the whole family testified to satisfactory experience since the change, and never from that time has Java coffee, or black or green tea, been prepared for family use. And though for several years we have furnished these drinks freely to our visitors, they are no longer temptations to us.

The excitement at Hunter's Point, Long Island, caused by the reading of the Bible in school, is again revived, and the Catholic party have petitioned the Board of Education for the immediate repeal of the by-laws of the Board that authorize the reading. The

petitioners claim that as members of the Roman Catholic Church they cannot join with non-Catholics in religious exercises; and that the payment of the public funds to teachers of such Protestant religion, and the forcing of the attendance of the children to such instruction, is contrary to the organic law of the State, and an insult and injustice to them: and the Board should take prompt and decisive action in the matter. The petitioners' request was promptly and unanimously rejected; when a school commissioner in the Fifth Ward immediately resigned, and his resignation was accepted; and the trustees of the First Ward school notified the Board that they positively would not open the school unless the reading of the Bible was discontinued.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, JANUARY 15, 1872.

RELIGION AS A CIVILIZING FORCE.

TO nations whose ambition is aroused to become truly great, the most important question they can study is, "What are the civilizing forces?" A friend a few evenings since, in conversation on this subject, made the following remark: "I take the ground that any religion that has in it a belief in God and a day of judgment has a civilizing force which cannot possibly exist independent of such faith. Hence, I should say that every religious sect, in Christendom or out of it—whether Catholic, Protestant, Mohammedan, Mormon, or Pagan, that possesses this religious element, must necessarily be superior to infidelity."

In comparing the religions of the world with atheism, in respect to the civilizing force exerted by each, we are somewhat at a loss for examples on the side of atheism. As far as history traces Pagan nations we find them rising to eminence invariably with a positive religion at the center. Greece, with her rich mythology and fervent faith in supernaturalism, achieved a glorious civilization; and Socrates, the culminating genius of that mighty development, had a firmly settled belief in his guardian angel. Rome, with its broad toleration, instead of throwing the gods of conquered nations aside, gathered them into the Pantheon. The priests of Egypt were for many centuries the repository of the learning of the world, and the instructors of the wise men of rising nations.

We have no interior and spiritual history of any nation except the Jews. In their case, religious cause and effect are accurately traced; and we find, on the one hand, that the nation progressed in civilization exactly in proportion to the purity of its theocracy and its fidelity to God; while, on the other hand, its declines and subjugations were always marked with approximations to atheism.

Mohammedanism, which arose in the sixth century and spread through the most civilized portions of Asia, Africa, and Europe, has been a remarkable example of the power which an intense faith in God has to unite nations widely separate in customs and traditions, and by this unity to achieve a brilliant and long-enduring civilization. Even the languid faith of the semi-pagan Catholic church yielded for a time to the fierce Moslem invaders from the south, with their stern war-cry, "There is one God, and Mohammed is his prophet."

Mormonism, the modern and Americanized form of Mohammedanism, shows on a small scale the attractive power under which men with living faith in God unite to subjugate the wilderness; and bring the joys and comforts of a civilized life to thousands from the abject classes of Europe, who are induced to immigrate to this country under their inspiration.

France during the reign of terror, like Paris during the reign of the last Communist mob, presented an example of an attempt to form a government on a professed atheistic basis. The world will not care to see it repeated. J. B. H.

CRITICISM IN THE O. C.

THE *Present Age* describes our free criticism, as a "mereiless overhauling of one another's individualities," as though it were all censure and animadversion. Webster's first definition of criticism is, "The art of judging of the beauties and faults of a literary performance, or of a production in the fine arts." He puts beauties before faults, and so does the Community in applying criticism to character. The personal criticism that is going among us is more than half praise. The system is an invention not only to correct what is bad, but to commend what is good.

Praise is sweet to receive, and even sweeter to give. There is very little of it passing however in common society. Personalities are ruled out by the etiquette of reserve. But the love of praising and being praised finds gratification under the regime of free criticism. We have the pleasure of telling those around us what we see beautiful in their spirit and manners and personal qualities; of telling others what we know of their "alms and good deeds," and of expressing our esteem, our affection, our admiration. And once in a while we enjoy discriminations in our own favor which we have not been able to discover of ourselves.

"Individualities" may be agreeable as well as offensive, gifts as well as defects, and the happy individualities are not ignored in our "overhauling," you may be sure. On the contrary, they are stimulated and developed by praise.

The *Present Age* assumes that our system of mutual criticism must "suppress all spontaneity of individual expression." It suppresses the spontaneity of *weeds*. What is more spontaneous than the growth of weeds? Yet the gardener makes no scruple of suppressing them. Let others advocate the freedom of selfish individualities; we are contented to encourage those only which make a happy home. H.

STYLE IN THE SANCTUARY.

FASHION, now almost omnipotent, seems no longer content to wield her iron scepter over her avowed devotees, but is striving, it seems successfully, for the position of presiding goddess over the sanctuary and places of public worship. At present the church often resembles a theater (as those wedded to her ordinances are constrained to acknowledge), which people enter to the sound of softest music, to listen to a fine orator, to scan one another's costume, while they display their own, and to return to their homes to indulge in the usual gossip, or perhaps to congratulate themselves that one day in seven has been given to the Lord. What would our good Puritan forefathers, who worshiped God from overflowing hearts, within rude walls, and without "style" in dress or manner, and often with one hand on the bayonet, if permitted to speak, say to the following description of church worship, taken from the *Washington Chronicle*?

The hour for the praise-givings is drawing nigh, and the chime-bells already are chiming their sweet lullabies. The gloved attendants, who seat the comers according to the cut of their robes, are in position. Let us glance at the worshipers as they tread within the sacred portals.

First of note comes Mrs. President Grant, who, of course, must look becomingly well. A Lyons silk, trimmed with lace of delicate make, excites the admiration of those who can only afford the counterfeit of this, the original. Her head no tierra could adorn to more advantage than the jaunty and becoming velvet bonnet. In her hand she carries

her book of prayers, and to the seat, reserved for so much dignity, queen-like moves.

A little timid and rather pretty form attends her. It does not need the murmur of voices, who whisper the fact, to understand that it is Miss Nellie, her daughter. An impalpable green silk, with trimmings of Valencia lace, show to advantage her petite form, and no little flurry is created among the rising female generation upon her entrance.

Mrs. Marshal Sharpe, a regular attendant, moves slowly in, and is content with the plain and somber apparel of black silk, having none of the multitudinous little nicknacks, the absence of which serves to enliven the modest, though costly attire she has dared to put on to attend the vanity fair.

Mrs. O. D. Barrett, with a firm step, attended by her blonde husband, is the next comer. A lavender silk falls gracefully, and adds to the attractiveness of a wax-like countenance and flowing chestnut locks.

Mrs. Judge Fisher, a blonde of the purest type, worships in a black rep silk, a loose black velvet sacque, and bonnet of the same material.

Mrs. Vice President Colfax, a maturity-looking face, sings "Praise God from whom all blessings flow" in a black velvet suit, heavily mounted with puffs of satin and trimmed with rare and costly lace.

Mrs. Postmaster-General Creswell listens to the man of God in a blue moire and white corduroy jacket, handsomely trimmed with black velvet.

Mrs. Judge Humphreys feels at home in a plain black silk, with trimmings of lace.

Mrs. Rev. Dr. Newman takes her spiritual nourishment in a brown silk, heavily flounced, and trimmed with point-lace and wrappings of velvet.

Mrs. Thomas L. Tullock heeds the good tidings in a lavender silk trimmed with ruchings and box platings of lavender satin.

Mrs. Secretary Delano is religiously inspired in a black velvet dress and coat to match.

Mrs. John Delano "lets the good angels come in" in a green silk, handsomely trimmed with a profusion of laces and other paraphernalia.

Mrs. Col. D. C. Cox rivets her attention to the scriptural doctrine in a blue silk edged with trimmings of point lace.

Many others are there equally and fastidiously attired.

"THE SUBJECTION OF WOMEN." *

II.

IF it is to be believed that marriage and the general subjection of women result from the law of force, rather than that of justice, (and certainly this is well proven to be the fact), then how are they to be reconciled with the general progress of civilization? And why should marriage remain a permanent custom to this day, while other institutions of a like odious origin, such as slavery and serfdom, have almost wholly disappeared? These are natural queries; and are answered so pertinently by Mr. Mill, that we shall quote him somewhat at length:

"We now live—that is to say, one or two of the most advanced nations of the world now live—in a state in which the law of the strongest seems to be entirely abandoned as the regulating principle of the world's affairs: nobody professes it, and, as regards most of the relations between human beings, nobody is permitted to practice it. * * * This being the ostensible state of things, people flatter themselves that the rule of mere force is ended; that the law of the strongest cannot be the reason of existence of anything which has remained in full operation down to the present time. However any of our present institutions may have begun, it can only, they think, have been preserved to this period of advanced civilization by a well-grounded feeling of its adaptation to human nature, and conduciveness to the general good. They do not understand the great vitality and durability of institutions which place right on the side of might; how intensely they are clung to; how the good as well as the bad propensities and sentiments of those who have power in their hands, become identified with retaining it; how slowly these bad institutions give way, one at a time, the weakest first, beginning with those which are least interwoven with the daily habits of life; and how very rarely those who have obtained legal

* "The Subjection of Women," by John Stuart Mill. Publishers: D. Appleton & Co., 1870.

power because they first had physical, have ever lost their hold of it until the physical power had passed over to the other side. Such shifting of the physical force not having taken place in the case of women; this fact, combined with all the peculiar and characteristic features of the particular case, made it certain from the first that this branch of the system of right founded on might, though softened in its most atrocious features at an earlier period than several of the others, would be the very last to disappear. It was inevitable that this one case of a social relation, grounded on force, would survive through generations of institutions grounded on equal justice, an almost solitary exception to the general character of their laws and customs: but which so long as it does not proclaim its own origin, and as discussion has not brought out its true character, is not felt to jar with modern civilization, any more than domestic slavery among the Greeks jarred with their notion of themselves as a free people." * * *

"Whatever gratification of pride there is in the possession of power, and whatever personal interest in its exercise, is in the case of marriage not confined to a limited class, but common to the whole male sex. Instead of being, to most of its supporters, a thing desirable chiefly in the abstract, or, like the political ends usually contended for by factions, of little private importance to any but the leaders; it comes home to the person and hearth of every male head of a family, and of every one who looks forward to being so. The clodhopper exercises, or is to exercise, his share of the power equally with the highest nobleman. And the case is that in which the desire of power is the strongest; for every one who desires power desires it most over those who are nearest to him, with whom his life is passed, with whom he has most concerns in common, and in whom any independence of his authority is oftenest likely to interfere with his individual preferences. * * * The possessors of the marital power have facilities in this case, greater than in any other, to prevent any uprising against it. Every one of the subjects lives under the very eye, and almost, it may be said, in the hands, of one of the masters—in closer intimacy with him than with any of her fellow-subjects; with no means of combining against him, no power of even locally over-mastering him, and, on the other hand, with the strongest motives for seeking his favor and avoiding to give him offense." * * *

"But, it will be said, the rule of men over women differs from all these others in not being a rule of force: it is accepted voluntarily; women make no complaint, and are consenting parties to it. In the first place, a great number of women do not accept it. Ever since there have been women able to make their sentiments known by their writings (the only mode of publicity which society permits to them), an increasing number of them have recorded protests against their present social condition: and recently many thousands of them, headed by the most eminent women known to the public, have petitioned Parliament for their admission to the Parliamentary Suffrage. The claim of women to be educated as solidly, and in the same branches of knowledge, as men, is urged with growing intensity, and with a great prospect of success; while the demand for their admission into professions and occupations hitherto closed against them, becomes every year more urgent. Though there are not in this country, as there are in the United States, periodical Conventions and an organized party to agitate for the Rights of Women, there is a numerous and active Society organized and managed by women, for the more limited object of obtaining the political franchise. Nor is it only in our own country and in America that women are beginning to protest, more or less collectively, against the disabilities under which they labor. France, and Italy, and Switzerland, and Russia now afford examples of the same thing. How many more women there are who silently cherish similar aspirations, no one can possibly know; but there are abundant tokens how many *would* cherish them, were they not so strenuously taught to repress them as contrary to the proprieties of their sex. * * * There is never any want of women who complain of ill usage by their husbands. There would be infinitely more, if complaint were not the greatest of all provocatives to a repetition and increase of the ill usage. It is this which frustrates all attempts to maintain the power but protect the woman against its abuses. In no other case

(except that of a child) is the person who has been proved judicially to have suffered an injury, replaced under the physical power of the culprit who inflicted it. Accordingly wives, even in the most extreme and protracted cases of bodily ill usage, hardly ever dare avail themselves of the laws made for their protection; and if, in a moment of irrepressible indignation, or by the interference of neighbors, they are induced to do so, their whole effort afterwards is to disclose as little as they can, and to beg off their tyrant from his merited chastisement." * * *

"The masters of women wanted more than simple obedience, and they turned the whole force of education to effect their purpose. All women are brought up from the very earliest years in the belief that their ideal of character is the very opposite to that of men; not self-will, and government by self-control, but submission, and yielding to the control of others. All the moralities tell them that it is the duty of women, and all the current sentimentalities that it is their nature, to live for others; to make complete abnegation of themselves, and to have no life but in their affections. * * *

When we put together three things—first, the natural attraction between opposite sexes; secondly, the wife's entire dependence on the husband, every privilege or pleasure she has being either his gift, or depending entirely on his will; and lastly, that the principal object of human pursuit, consideration, and all objects of social ambition, can in general be sought or obtained by her only through him, it would be a miracle if the object of being attractive to men had not become the polar star of feminine education and formation of character. * * *

Can it be doubted that any of the other yokes which mankind have succeeded in breaking would have subsisted till now if the same means had existed, and had been as sedulously used, to bow down their minds to it?"

How can the reader fail to draw the same conclusion from these premises as does our author, namely, that the present gross inequality of rights between the sexes is a relic of the past that is discordant with the present, and must necessarily disappear?

"For what is the peculiar character of the modern world—the difference which chiefly distinguishes modern institutions, modern social ideas, modern life itself, from those of times long past? It is, that human beings are no longer born to their place in life, and chained down by an inexorable bond to the place they are born to, but are free to employ their faculties, and such favorable chances as offer, to achieve the lot which may appear to them most desirable."

COMMUNITY JOURNAL.

ONEIDA.

Jan. 8th.—We had the pleasure of a call to-day from Mr. Robert Watt, editor-in-chief of the "*Dagens Nyheder*," a Danish newspaper published in Copenhagen. Mr. W. visits the United States for the purpose of enriching the columns of his paper with facts about American life, and with the design also of publishing a book of his travels. He says he has read the CIRCULAR, the "History of American Socialisms," Dixon's "New America," and Mr. Noyes's "Criticism of Dixon and his Copyists." He seemed pleased with the conveniences and comforts of our home, and expressed thankfulness that Communism had such substantial rewards. He was somewhat surprised that our religious faith is robust enough to withstand the pressure of infidelity and worldliness that must be brought to bear upon our young men who go to college: and our hearts warmed toward him as he expressed his personal conviction that the object of all education is that man may know God. As an editor, Mr. Watt wished to learn what was doing in this country that would throw light on the future of the coöperative movement: he had observed throughout the world, he said, a grand movement toward Communism, and instanced as an illustration, that the "International Trades' Union" has succeeded in raising the wages of operatives in Copenhagen from ten to fif-

teen per cent. since he left Europe, four months ago.

—We received a call, too, recently from a tall, well formed man, with gray hair, a deep voice, and threadbare clothes, who wished to be shown directly to the room of Mr. Noyes; but the request not being granted, he said the object of his visit was to give a lecture in the Community hall, on the subject of Primitive Apostolic Order. He believed that the gifts, graces and miraculous powers of the Primitive Church are soon to be made manifest in the churches of this world. This had been shown him, he said, in a vision; and he is traveling about the country telling the churches the good news. The constant attention of his mind to this one subject had apparently weakened his ability to control his thoughts, for he quoted Scripture somewhat at random. We could not help regarding him as a fanatic, approaching the condition of monomania.

—On Thursday evening Mr. Pitt occupied the lecture hour in calling our attention to Milton and Wordsworth, and in reading such selections as indicated a just appreciation on his part of the real beauties of those old poets.

—The daily journals passing between the Communes have to correct their items once in a while. The writers come under the temptation of the press to fill up their pages with interesting matter without always waiting to get the exact truth. So they have to take back to-day what they reported yesterday. We will not say this is of frequent occurrence, but two or three instances have happened lately, and on the occasion of the last there was a wholesome storm of criticism in our evening meeting against carelessness in journalism and carelessness in general. Referring to a case of ludicrous misreporting, Mr. N. said: "You may laugh at it, and I would myself did I not think it would end at last in infinite mischief. It is a fashion of the world that is ruining the press. Nobody has confidence in the newspapers nowadays; and if we take up their fashion of making reports for the sake of the sensation, careless of facts, we shall lose all confidence in our journals. I hope we shall not laugh at such mistakes, but have our fun in criticising them and teaching ourselves to hate inaccuracy and unfaithfulness of every kind. We can see how the popular way of making newspapers develops itself. I notice that our Community journalists are always anxious for news that is sharp and racy and will produce a sensation. If I were a journalist, I would try to get the reputation of dealing in nothing but what is true. Then my sensational items would be a good deal more effective—would have a sharper tang."

Spurious news in the Community, as probably elsewhere, originates usually in *inattentive hearing*. We have a play which illustrates the way an item *differentiates* in passing through more than one mouth. The players form a circle, and one begins by whispering in the ear of his right-hand neighbor a story two or three minutes in length. It is generally a jumble of incident as heterogeneous and absurd as the teller can make it. The second person whispers it to the third, and the third to the fourth, and so on to the last, who recites his version of it to the whole party aloud. Then the first repeats the story verbatim as he told it, and the sport is in seeing the difference between the two, which is sometimes incredible, every particular having been changed in passing from mouth to ear and ear to mouth, ten or twelve times. The game is called *Russian Scandal*, and it has served a good purpose in giving us a name for rumors, flying reports and false news, which sometimes gain temporary circulation in our little public.

Augusta produces two instances of Russian Scandal laid up in her memory, with which we will drop our pencil. We had a call one morning from a

young woman whose friends soon followed her, reporting her to be in a state of partial insanity. Mrs. T., who was in the lower sitting-room where the stranger was received, remarked about her that she "was struck by her appearance." A careless listener missed the last word, and started the shocking story that the crazy woman struck Mrs. T.! The second instance was this: When our new house was going up, Mr. B. of Syracuse was employed to build the stairs, which was his special branch of building. One person heard another ask a third, as he supposed, what the man's name was. "O, he builds stairs," was the answer. The question was what the man *did*; but the heedless hearer said to himself, "Bill Stairs, that is his name;" and he put that note into circulation, and respectable Mr. B. was known here by no other name for quite awhile till the misnomer came to the ears of Mr. H., who employed the stair-builder, and whose astonishment can be better imagined than described. H.

WALLINGFORD.

Jan. 3d.—A somewhat unique traveling establishment, with a colored gentleman on the box, drove up to our house yesterday. At first view, we thought it only a fish or oyster cart, which may be seen almost every day on the street; but a second observation made it apparent that the vehicle was of no ordinary kind, for it bore a close resemblance to the wagons of a menagerie bearing closed cages of beasts or birds. But the mystery was illuminated when we read the words, "Photographic Views," emblazoned on the sides of the carriage. Here then, as we learned, was a portable laboratory, with chemicals and every appurtenance, for preparing "negatives" of outdoor photographic views. The driver proved to be also the proprietor and artist; and, making his appearance in the office, passed the usual salutations and observations on the weather, and then proceeded to business. He had heard, he said, a great deal about the W. C., and he thought a place of so much notoriety must be worthy of his art; and he had come all the way from New Haven to solicit the privilege of taking some views of the houses and surroundings of the Community. The first appearance of this colored artist did not inspire a great deal of confidence that he would be likely to produce specimens of very high art, though his figure was tall and commanding, and more than average negro intelligence was written in his countenance. He paved the way to our confidence by exhibiting specimens of his work, which were views taken in the city of New Haven; and to our surprise they bore critical inspection very well, and were of genuine merit. We were too busy to devote any time to the taking of the "views," and he did not ask it; neither could we promise any money for them, and he did not insist on that; but simply desired the privilege of operating on his "own hook;" and that was granted. He chose his position a few rods in front of the Community buildings, and soon had his negatives.

On inquiring into the history and antecedents of the man, we learned that he was born in New Orleans, and was a slave till the war and President Lincoln's proclamation set him free. He became attached as a servant to the principal of Middletown College, then an officer in the army, and came north with him at the end of the war. He first engaged in some mechanical pursuit in New Haven, but his advancement was too slow for his ambition, and he sought the way to fortune in a more independent way. He came out of slavery ignorant, without any knowledge of reading or writing; but in the few years of his freedom had learned to read and write, and he declared that he gained his knowledge of the photographic art almost entirely from books, with scarcely any practice in picture galleries, or professional in-

struction. He seemed to appreciate the difficulties of his position as a colored man, and remarked that he had to depend on the merit and excellence of his work in winning his way, without asking any favors. We heartily recommend this artist as a modest man, who will not make unnecessary exactions upon your time; and this must render him popular with business people in spite of his color.

—C. related a few evenings since some interesting experience he had two or three years ago. He had grown up in the Community to an age when all young persons have a decided opinion of their own. He had not always had his way in everything, because it was not the best way. He felt "out of sorts" all the time and with everybody; fault-finding became constant with him. Finally, one day he soliloquized thus: "I cannot feel any worse than I do now, or any more unhappy. This fault-finding only adds fuel to the fire of unthankfulness already burning in my bosom. Those around me confess Christ, and are the better and happier for it. I will follow their example for one day at least; I will say over and over that God is good to me." So he did, and toward evening he thought the cloud began to disappear; but the spirit of unbelief he had so long harbored told him it was of no use to confess Christ, or to *testify to God's goodness*. Still he decided to stick to the testimony another day, that *God was good to him*; and before night that day he felt conscious beyond a doubt of the presence of a good spirit in his heart. Ingratitude was displaced; and from that time to this he has been growing in faith, meekness and cheerfulness—he has triumphed over his enemies, and realizes in his every-day experience that it is not a vain thing to serve God, and that Christ never fails to confess those who confess him. S. B. C.

THE DUST OF TRAVEL.

VIII.

Clifton, Ont., Canada, Dec. 24, 1871.

DEAR CIRCULAR:—I don't think you Americans fairly realize what a long, narrow strip the habitable part of Canada is. It is a settlement which has been creeping westward between two solid walls, as it were; the United States on the one hand, and snow-fields on the other. You may think of it as a long military line beginning at the Atlantic, and stretching along that great water-course—the St. Lawrence and the Great Lakes—touching Lake Winnipeg and the Red River of the north, and resting at last on Vancouver's Island and the Pacific; a line in reality always facing your flank as you have gone westward; a line of boatmen and fishermen in front for pickets; then a solid line of shop-keepers and farmers; and last of all, a straggling line of hunters, and trappers, and lumbermen.

Of all the fun there is in the Bay of Fundy, I never had any; of all the fishermen drying cod on Newfoundland, I never saw one; of Quebec—said to be very nice in the eye of a soldier, and not so nice in the eye of a merchant—I know nothing; but Montreal—a notable town—I have seen, sitting there between the river and mountain, and clasping the latter in its two thin arms; Kingston, the best fortified town on Lake Ontario; Coburg, with its wheat-fields on one side, and lake on the other; Port Hope, which looks on the water from a cleft between some pine-clad hills; Toronto, the commercial center of Upper Canada; Hamilton, at the head of Lake Ontario, with some pleasant scenery not far off; St. Catharines, with its shops full of the best of silks and velvets and ribbons and gloves, to tempt our Yankees to become smugglers:—all these towns I have seen; and before I can put Canada out of mind, I shall have to express myself a little.

"Fee—fi—fo—fum, I smell the blood of an Englishman." I don't think I was prepared to find Canada so English as I have found it, nor so French neither. One going into Montreal for the first time has a very decided feeling that these folks are not his folks; they are Englishmen and

Frenchmen, and for a moment not half so near him as even are his rivals in trade and politics. Mr. DeLatre, who has lived in Canada long enough to know it, tells me that the Canadians may be divided into four classes: first, the French—these are the descendants of the first colonists, and are mostly found in Lower Canada; second, the old Canadian English—these are the descendants of men who either settled in Canada just after it became a British province, or fled thither from the States during our War of Independence; third, Americans, who have gone there to better their fortunes; fourth, the Old Country folks, who have come over to engage in trade, or in the service of Government. There are also large numbers of Scotch and Irish, as well as English, who have come to make homes.

My business has brought me nearer to the traders than to any other class. Perhaps it is for this reason that Canada appears so English to me. When they speak of going to England to buy their new goods, they call it going home. Suppose your dry-goods-man, your druggist, your hardware-man and your tailor, should have to go to London once or twice a year, would it not bring the Old Country very near to you? Here is a young man—a junior partner too—who tells me that he has crossed the ocean eleven times. I can only think how one such trip would please me.

The French, however, are the true Canadians; they never go home. They came here before the French character was molded by the Revolution and by the two Bonapartes. Many of them are rich, and have power of course; but the great body of them are said to be poor, and have to take low places. These simple folks make your Englishman seem like a lord and master. It is their tact which makes Montreal such a pattern of neatness. If you go through its outskirts looking for dirt, you will be disappointed. There are neat women and children in every one of those little houses. But you cannot speak so well of the French as farmers; the country around Montreal is about the worst managed region I ever saw. We may, however, expect something better from them, for the old feudal tenure of land is broken, and the farmers have now become freeholders.

I have been looking for a man who can say that his folks came from England a hundred years ago; but I have not found him yet. I wanted to see whether the country had changed him. I don't believe the people here ever think of such a question. But I want to know how it is that an Englishman who went to Canada kept on being an Englishman, while the one who went to Massachusetts got to be a Yankee. "Climate," you say? E—h! In my opinion, the Puritans were a picked set; they were an example of natural selection; they had something that was bound to make a new style of men.

These Englishmen are a hearty set of fellows, and don't tire easily; they can pay you a deal of attention—in fact, quite out-do you when it comes to the matter of hand-shaking. Their politeness, however, does not cover up a certain bluntness of character. During my first visit to Canada I felt a great sense of restraint, as if I were in danger of doing something improper, and on getting back into the States I wanted to kick up and caper with joy. Later visits have made me somewhat used to the slow, polite ways of the Canadians, and on coming over the line I wonder why the Yankees are so excited, as if a great battle had been won, when in fact there has nothing happened, and they all tell you that it is a very dull time.

There is a score of things in Canada to remind one that he is not at home: the people seem to have a passion for cut-stone and public buildings; they fill their shops with goods that were made for use rather than for show; at the best hotels they lunch when we dine, and dine when we sup; they drink more wine at table than we do, and carry more luggage on the road; the men are rosy in the gills, thick-meated, and fond of side-whiskers and a smooth chin.

After knowing them a little you come to feel that, "Jolly Englishman," "Johnny Bull," and

"British Lion," are three very happy terms invented by some genius in a moment of inspiration, to describe one of the best people on earth.

Americans going into Canada are very apt to carry all their national conceit with them; and I must say they don't appear so well for it. I don't think they need go there in the "spirit of seventy-six." I have read some of the English literature, and come to like it; I have studied English history, and learned that we have inherited almost every principle of civil and religious liberty we think so much of—we are living on what England won through blood and agony. It is for these reasons that I want to be a man, a neighbor and a brother, when I go into Canada. I don't want to be looked upon as the "American eagle"—my feathers are not up. But with all these feelings, I have never been able to get through Canada without being made to feel the bitterness of English rivalry. Feel it once, and you need have grace to be patient with these everlasting Englishmen, with their big shoes, their little silk umbrellas, and their great side-whiskers, trying to look as if they were lions.

"But," you ask, "When shall we have Canada?" Not yet; no, not now, please. The Mayflower Yankee is too busy. Canada is heavy and carnal, and given to meats and drinks. And we are not yet through with the barbarism of slavery.

Yours truly, A. B.

OCCASIONAL NOTES.

Taking Advantage of Weather-Bureau Prophecies—Portland—its Recovery from the Effects of the Great Fire—its Great Expectations—its Sweet-Corn—its Remarkable Water-Powers.

Portland, Maine, Dec., 1871.

DEAR CIRCULAR:

Leaving Boston for the west via Canada, I expected to take the evening boat for Portland—a pleasant route in good weather; but the weather reports prophesied a severe storm on the eastern coast that night, so I concluded to take the cars. Soon after reaching Portland the anticipated storm commenced, and before morning it was raging with great fury, continuing with unabated force all the next day. It proved one of the most severe that has been experienced for some years, and had it not been for the cautionary signals displayed along the coast several hours in advance of the storm, and the notices of its near approach by the press, there would have been no doubt a great amount of property destroyed, and many lives lost. And here I will remark that facts illustrating the usefulness of these weather reports are rapidly accumulating, and the public at large are fast learning to place great confidence in them. Farmers and business men generally, as well as sea-going persons, base their calculations on these reports. Our O. C. farmer tells me they were of great service to him in managing our farm the past season, and that he found them perfectly reliable with a single exception.

Portland is a neat looking and thriving city of about 25,000 inhabitants. Scarcely a vestige is now to be seen of the great fire that swept over it a few years ago, destroying all its business portion and many dwelling houses. It has been rebuilt with a much better class of buildings than existed previously to the fire. The business streets are now lined with elegant brick and stone structures, including a large and fine hotel, built of Nova Scotia stone.

Among the irreparable losses resulting from this fire was the burning of a fine marine, mineralogical and geological museum. It was collected from all parts of the globe, by the captains and other sea-going men of Maine, and contributed to by scientific men generally.

Portland is a city of great expectations; it anticipates the time when its fine harbor shall be fully utilized, filled with vessels and steamships, delivering and receiving their freight and passengers from all parts of the world. It expects ultimately to become the great eastern shipping port for the west, and with this in mind has been interesting

itself in a railroad from Portland to Ogdensburg, as one link in a chain of railroads that shall extend to St. Louis and the west, via Oswego and Buffalo. Some sixty miles of this road, from Portland to the White Mountains, is in running order. There is even a hope that with the aid of this road and the Grand Trunk of Canada, Portland will become the eastern terminus of the Northern Pacific Railroad.

Just now, Portland is rejoicing over the completion of a railroad from Bangor to St. John, New Brunswick, and over the prospect of having the line soon finished to Halifax. This will enable passengers for Europe to avoid what is often the worst part of the journey, viz., that between Halifax and Boston or New York.

Portland and vicinity have long been noted for canned sweet-corn. The business commenced a few years since in a small way, but has now assumed vast proportions; hundreds of acres of corn are packed here annually. Some of the packers do quite a business at certain seasons of the year in canning lobsters; and attempts have been made to put up a small fish found in the Bay of Fundy, which resembles when properly canned the Mediterranean sardine, but thus far without great success.

The State of Maine formerly relied to a great extent upon her extensive lumber and ship-building interests; but her best timber has been cut, and thousands of her sturdy sons, who acquired the trade of lumbering from their fathers, have left their native State for the west, and are now carrying on the great lumber interests of Michigan, Wisconsin and Minnesota; and, besides, the ship-building interests of the State have suffered greatly from English competition. In view of these facts, she set her scientific men and engineers at work making a thorough investigation in regard to the available water-power of the State. The results of this investigation are now published in detail; and they show that Maine possesses much more available water-power than any other State in the Union. Numerous streams in different parts of the State will afford from one thousand to six thousand horse-power. Great inducements have been offered capitalists to develop water-power and establish manufactures, which have already resulted in building up several manufacturing towns, and in turning the attention of the people in this direction. At Lewiston there are five or more large cotton mills, each using from one thousand to fifteen hundred horse-power; there are other large mills in different places, and the prospects are that this is destined to become a great manufacturing State.

H. G. A.

SCIENTIFIC NOTES.

The French war department is having maps printed on India-rubber prepared by some secret process, and with satisfactory results; the maps are uninjured by water or alcohol, and can be folded or crushed in any manner without injury.

There is on exhibition at the office of the *Greeley* (Col.) *Tribune* a large piece of pine wood, taken from a coal mine in the neighborhood, thirty feet below the surface, one side of which is turned into coal, and the other saturated with rosin or pitch, which has been forced out of the wood, and looks as old as the bitumen found in Egyptian mummies.

THE PRESENT STATE OF ARCTIC EXPLORATION.

At no period has there been more activity in arctic research than at the present time. From our own country Capt. Hall has disappeared within the *terra incognita* around the northern pole, confident of his ability to solve the problem which has baffled navigators for over two hundred years. Several expeditions from the European continent are fitting out, while several have recently returned from voyages of more or less importance.

Two parties have gradually developed themselves among arctic geographers, each holding tenaciously to its own theory and endeavoring to disprove that of the other. One, headed by the celebrated Dr. Petermann of Gotha in Germany, a most eminent authority in geographical research, believes in the existence of an open polar sea in the great arctic basin. Dr. Petermann contends that the Gulf Stream extends at certain seasons of the year to the coast of Norway, and being deflected northward by that coast, strikes the belt of northern ice known as the "pack," about midway between Spitzber-

gen and Novaya Zemlia, at about latitude 80°. He believes that in favorable seasons the stream actually opens through the pack a pathway to the open polar sea. Several navigators have coasted along the edge of the pack from Spitzbergen to Novaya Zemlia without meeting with any opening, but Dr. Petermann says they have done so only in early summer, while the opening in the pack will only be discovered in August and September, after the combined action of the arctic summer and the Gulf Stream has had its full effect. Several English yacht-men have made summer excursions to high latitudes, and a Mr. Smith penetrated in his pleasure-vessels higher than 81° between Spitzbergen and Novaya Zemlia, without getting caught in the ice. This latitude is the highest ever reached by any ship.

American explorers generally take Dr. Petermann's view, more, perhaps, because Dr. Kane thought he discovered the open polar sea, than because they have any observed facts to form a theory upon. Capt. Hall, however, is thoroughly prepared for sledging on the pack, which must be the way the pole will be reached if the arctic basin is covered with ice.

Opposed to Dr. Petermann and other German geographers, is the English school of arctic navigators, headed by Capt. Sherard Osborn. They claim that a thorough scrutiny of the records of arctic expeditions during three centuries compel the belief that a firm wall of polar pack is always to be found at about 80°. In certain seasons it recedes beyond this, but it never breaks down. This pack is quite a different thing from ordinary floe ice, or even drifting icebergs. It is the result of ages of freezing, and, pressed together by conflicting currents, forms almost a continent of ice resting upon the ocean. James Ross, in the Antarctic seas, found the polar pack a wall of impenetrable ice from 150 ft. to 180 ft. high. As only one-twelfth part of ice floats above the surface, an idea can be formed of the enormous mass of the true arctic pack. This pack is constantly receiving additions by snow which falls upon it, and is really a great glacier resting on the ocean. No winds are strong enough to break it up. Warm currents may thaw the under side and make occasional open spaces, but its mass is not diminished from season to season.

Of course, the only way to reach the pole on the pack is by sledging; but a high latitude must first be reached, and the ship placed in a safe position as a base of supplies for the sledging party. English geographers think the best route for this purpose is by Smith's Sound, where Dr. Kane wintered. And the last news of Capt. Hall was that he had changed his plan, and instead of going west to Jones's Sound had resolved to go up Smith's Sound. In this case, skilled as he is in sledging, he will be in the most favorable position, according to the English authorities, for a rapid journey to the pole.

If, however, the most favorable location for the ship be secured, there still remains a most difficult and dangerous task. The journey to the pole and back cannot be made in a distance less than about 1,400 miles. Under favorable circumstances this might be done in a month. Two longer Arctic journeys have been accomplished, in the search for Sir John Franklin, but in those expeditions game was found. In one journey it was abundant. This source of food-supply could not be hoped for in a journey on the polar pack.

It is not probable that the polar problem will now remain long unsolved. Dr. Petermann appears determined to demonstrate the correctness of his views, and the English are agitating a plan for an expedition, while Capt. Hall has already passed the turning of the polar night, probably high up in Smith's Sound, and will soon begin preparations for his sledging journey in May or June. If he is successful he will arrive back at his ship too late probably to get out before the spring of 1873.

T.

From Constantinople to the head of the Persian Gulf, through Asiatic Turkey, a railway is projected and surveyed. Half the proposed route is along the valley of the Euphrates, thus avoiding engineering difficulties. England is the prime mover in the project, and proposes to establish a terminus at some place on the northeastern angle of the Mediterranean sea for its own special convenience. The Turkish Government is financially helpless, but offers to build the road if aided by English capital, and in return England will have a first mortgage on the line and the privilege of free transit over it.

THE NEWS.

AMERICAN.

Mayor Hall of New York city, retired from his office for a week, and Gen. Cochrane, the President of the Board of Aldermen, takes his place. It is considered doubtful whether Mr. Hall will ever resume the duties of the office thus temporarily resigned.

Governor Woods, of Utah Territory, in his message to the Legislature, proposes to ask Congress to give the unproductive and worthless lands in the territory to those who will improve them by irrigation and make them productive. He says, too, that the Constitution guarantees freedom of conscience in religion, but it presumes that all religious convictions shall be in harmony with the supreme laws.

Great excitement prevailed in New York city for several days on account of the assassination of James Fisk jr., the noted stock-operator and railway manager. He was shot on the 6th inst. by Edward S. Stokes at the Grand Central Hotel. The details of this shocking affair, we may assume are already well known to our readers. It is sufficient for us to say, that the quarrel between Fisk and Stokes originated in both love and money, and that the details concerning the social and financial operations of both men, which trials-at-law have recently disclosed, have been too offensive for any but sensation-mongers, and further that nothing can justify or palliate the cowardly deed of the assassin.

Three deaths have been reported lately by trichinæ, from eating pork—two in New York city, and one in Cleveland, Ohio.

News from Mexico reports the defeat, and flight with a small number of men, of Porfirio Diaz, one of the principal leaders of the revolutionists. On the other hand, several prominent military men are said to be on the point of taking sides with those who fight against the Juarez government.

All the criminal suits before the court in Salt Lake City have been continued until the March term, in consequence of a want of money to pay court expenses.

A proposition has been made, and received with great favor in England, to transfer the control of the Atlantic Cable lines to the joint-government of Great Britain and the United States.

The U. S. Government's attempt to buy land on Custom-House Square, Chicago, for enlarged Government buildings, is met by a demand of from \$1,500 to \$3,000 per foot front.

The *N. Y. Evening Post* gives the Mormons credit for having kept their city free from the common forms of vice that prevail in most cities, and thinks that if the robbers, garroters and other desperadoes, that now make life and property there unsafe after nightfall, are due to the triumph of the "Gentiles," the heinous nature of the old rule will become less apparent.

An offer has been made to the U. S. Secretary of the Treasury, by Jay Cooke & Co. and the London house of Rothschilds, to take six hundred million dollars of the new U. S. Loan,—one hundred million of five per cent., three hundred million of four and a half per cent., and two hundred million of four per cent. One condition of the offer is that the interest on the four per cent. shall be paid in London.

The bill for the repeal of the income-tax has been defeated in the House of Representatives by a vote of 71 to 81.

The Oneida County Medical Society have resolved that delegates to the American Medical Association be requested to vote that properly qualified women shall be admitted to the Association on an equality with men.

The Post-Office Department, acting in concert with the Treasury, has notified postmasters to receive mutilated currency for stamps and envelopes at their full face value when not more than two-fifths of the notes are wanting.

The Legislature of Minnesota, which met and organized on the second inst., elected Miss Alice Webber engraving clerk, by a vote of 30 to 11.

A bill has been introduced into Congress by Mr. Cameron of the Committee on Foreign Affairs, to allow the Japanese Government to place six youths in the Military Academy at West Point, to be educated at its expense.

Sixty-eight applications have been made to the Signal Service Bureau for the establishment of new stations.

A riotous attempt has been made in Rochester, N. Y., to take a negro prisoner from the jail and lynch him, and in the excitement the military fired on the people, and killed two or three persons and wounded some others.

The Freedmen's Bank in the city of Washington, which commenced five years ago with a deposit of \$27.00, reported recently an excess of deposits over the drafts in one month of \$60,000.

FOREIGN.

In Victoria, Australia, a law has been passed to prevent newspapers from copying articles of news within twenty-four hours after their first publication.

Diplomatic intercourse and courtesies have been renewed between France and Germany, Baron Von Arnim having been received as German Ambassador at Paris, and M. Gontant Biron French Ambassador at Berlin.

General Sherman and Lieut. Grant reached Madrid Jan. 7, and were cordially received at a private interview by King Amadeus, who expressed a desire for the continuance of friendly relations between Spain and the United States.

Workmen, in some parts of Belgium, have struck for higher wages and a reduction of the hours of labor; and so much disorder prevails that the civil authorities have found it necessary to call for military aid.

A reform Catholic party, after the model of the Old Catholic movement in Germany, has been formed in Madrid, Spain. The "party" repudiates Protestantism, its object being unity and not schism; but it "protests" against, and claims freedom from, nearly every thing that distinguishes the church of Rome from the Protestant churches.

In Rio Janeiro, Brazil, a law has been enacted requiring parents to send their children either to private or public schools, from the age of seven to fourteen years; and in case parents are too poor to afford the expense, their children are to be educated and clad at the public charge.

The Spanish fleet in China waters lately attacked an island of the Molucca group inhabited by pirates, and destroyed several forts. This was done with the understanding of the United States, Great Britain and Germany, for the purpose of suppressing piracy in those seas.

French papers say that the Ex-Emperor Napoleon proposes to spend a portion of the winter in Cairo, Egypt, and that the Pacha is having a wing of his palace prepared for the reception of his guest.

The rumor which has been current for several days is now confirmed, that Spain has appointed Admiral Polo de Barnabe, Minister to the United States, and Don Jose Concha, Captain-General of Cuba. These appointments have occasioned some little uneasiness in political circles, inasmuch as the appointees are considered unfriendly to this country. The relations between the United States and Spain are otherwise in a rather critical condition.

The French Assembly has again decided not to remove from Versailles to Paris.

The Imperial Diet of Germany has passed a law making all ecclesiastics amenable for any language or manifestation in their public services of a nature to disturb the public peace, and punishable by imprisonment. This is another blow aimed at the infallibility dogma, and an assertion of the superiority of civil government over the ecclesiastical.

ANSWERS TO CORRESPONDENTS.

To S. L., *Post Rowan, Ont.*—Your letters are always acceptable.

To E. B. S., *Chicago, Ill.*—We do not think favorably of your present movement, and are not free to advertise it.

To B. W., *Liverpool, Eng.*—We gladly send you the CIRCULAR. Success to your efforts against vice. We would publish your lines if we thought they would be of general interest to our readers.

To J. G. K., *Chilton, Wis.*—We continue your name on our subscription list, and send you a copy of the tract you mention, although you neglected to inclose money as stated in your letter.

To C. D. S., *Tomah, Wis.*—If we consented to take your son, he would be treated the same as if his parents were with us; but we long ago adopted a rule not to receive children without their parents; and at present, as you will learn from a standing announcement in the CIRCULAR, have our doors closed against all applicants.

To K. S. P., *Lockport, N. Y.*—Our best thought in regard to your case is, that notwithstanding your many cares, you can still find time in the midst of them for reflection and prayer—for "going home," as we say—and that this would prove an ordinance of life and strength to you, more than rewarding you for the time it would take. Study the Home-Talk in the last number on "The Single Eye." That is our key-note just now and always.

To H. J. H., *Utica, N. Y.*—The word "Commune," as we understand it, had originally a purely political signification. Communes were towns or cities which asserted the right of local self-

government, such, substantially, as is exercised by your own city. Later it became the cry of rabid republicans; and still later, as, for instance, in the Paris rebellion of last year, the words "Commune" and "Communism" were made to include the most objectionable forms of socialism and agrarianism, as well as the political right of self-government. But the most careful observers are apparently coming to the conclusion, that the dominant idea of the majority of Parisian Communists in their late rebellion was to establish genuine republicanism in France, including the right of local self-government; and that its final revolting crimes are to be charged to the account of the ignorant and fanatical few who gained control of the movement as it approached its termination.

The *Western Catholic* is responsible for the statement that "Shoo Fly" has been parodied for Sunday-schools, after this fashion:

"Sa-tan, don't bodder me—
Sa-tan, don't bodder me—
Sa-tan, don't bodder me;
For I belong to Company G.

"I hear, I hear, I hear,
I hear de organ's tones;
I feel, I feel, I feel
Religion in my bones!
"Sa-tan, don't bodder me!" etc

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PUBLICATIONS.

Salvation from Sin, the End of Christian Faith: an octavo pamphlet of 48 pages. By J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

History of American Socialisms. By John Humphrey Noyes. 678 pp. 8vo. J. B. Lippincott & Co., Philadelphia. London, Trubner & Co. Price \$3.00.

The Trapper's Guide; a Manual of Instructions for Capturing Fur-bearing Animals. By S. Newhouse. Third edition; with New Narratives and Illustrations. 215 pp. 8vo. Price, bound in cloth, \$2.00.

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